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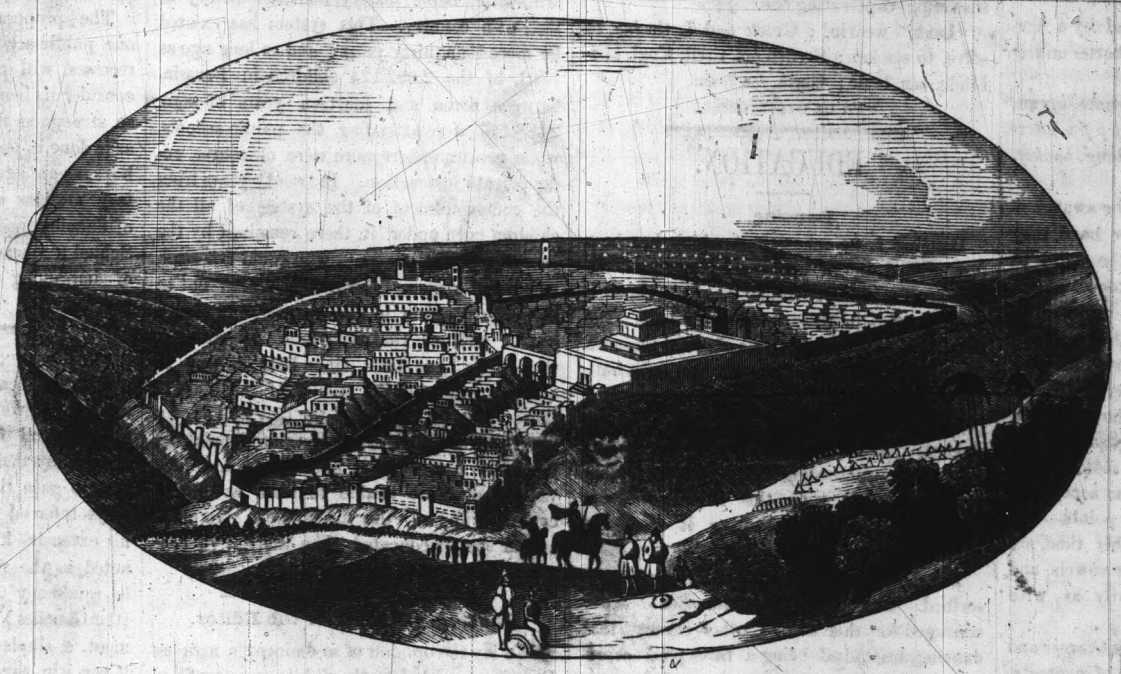

JERUSALEM AS BESIEGED BY TITUS.

The Weekly Gleaner,

A PERIODICAL, DEVOTED TO RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

JULIUS ECKMAN, D.D.,
EDITOR AND PROPRIETOR.

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Titus Before Jerusalem.

——————It must not be!
And yet it moves me, Romans! it confounds
The counsel of my firm philosophy,
That ruin's merciless ploughshare must pass o'er,
And barren salt be sowed on yon proud city.
As on our olive-crowned hill we stand,
Where Kedron at our feet its scanty waters
Distils from stone to stone with gentle motion,
As though a valley sacred to sweet peace,
How boldly doth it front us! how majestically!
Like a luxurious vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still, and nearer
To the blue heavens.
Here bright and sumptuous palaces,
With cool and verdant gardens interspers'd;
Here towers of war, that frown in massy strength;
While over all hangs the rich purple eve,
As conscious of its being her last farewell
Of light and glory to that faded city.
And, as our clouds of battle dust, and smoke
Are melted into air, behold the temple,
In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of heaven!
It stands before us
A mount of snow fretted with golden pinnacles!
The very sun, as though he worship'd there,
Lingers upon the gilded cedar roofs:
And down the long and branching porticoes,
On every flowing sculptur'd capital,
Glitters the homage of his parting beams.
By Hercules! the sight might almost win
The offended majesty of Rome to mercy.

MILMAN.

PHILOLOGY.

The patronage which the *Gleaner* already receives from the more educated portion of our community, both Jewish and Christian, renders it desirable to introduce matter calculated to interest and prove useful to that portion of our readers, while, as a family paper, we must not lose sight of more humble capacities. We therefore shall occasionally introduce some matter under the above heading, which, we hope, will be read by the learned with interest, by the humble with advantage, and even by the children—as we know it is, from experience in oral instruction, with pleasure. The human mind is so constituted, that whatever information it receives, will always the easier be laid hold of, if that matter be connected with what we already know. And having had occasion to bring before our readers some biblical terms not in current use, we will take them up promiscuously, and by them show a specimen of comparative lexicography. We will show, in a few instances, what affinity there exists between the ancient and modern languages.

We premise this interesting head by a few brief explanatory remarks for the better understanding of the sequel.

1. Letters pronounceed by the same organ, are vicareous. Thus the laibials, *b p f v* interchange as *give, gift; blood, flood; hang, hanker, touch, task.*

2. The liquids *l m n r*, often *flow* away, i. e. they are dropped. On the other hand, they sometimes are inserted to give the word to which they are added more consistence.

3. The ancient Hebrew, in all probability, had no vowel points. They read the consonant only. We shall be able to show the affinity of the languages much easier by imitating their example; by merely showing their relation by the consonants, as for example: instead of the Hebrew *chabel*, we set *chbl*; instead of *eaphal*, we wrote *ephl*. This is as acceptable te Hedrew scholars as that with points. All the Rabbinical writings, up to this time, are printed in this way, i. e., without vowels, and the scholar reads them as fluently as with them.

We open the first number of the *Gleaner* and find the first line after the table of contents, "Heb-on, or the Cave of Machpelah." "He-

"*Hebron*," from the Hebrew *hbr.*, to join, to associate. Hebron was called by this name, because it consisted of different parts forming one city. Cognate with this root *hbr* is *hbl*, to bind; hence the Hebrew noun *kable* or *chable*, cord, rope, and from this word comes the French and English *cable*.

"*The*." The *d*, *s*, and *t*, have, in the Semitic and Indo-German languages, demonstrative power; hence the Heb. *sah*, Chald. *da*, Greek *au-tos*, Germ. *der*, Eng. *the, this.*

"*Cave*." Lat. *cavea*, from the Heb. *kbb*, to concave, to make concave; Greek *kapos*, measure (from its being a hollow vessel); *kypai*, a kind of boat; *gypai*, a cave (g, k, ch, as gut urals, interchange; see rule 1.)

"*Of*." Greek *apo* Latin; Engl. French, *ab.*

"*Machpelah*." The prefix *m* turns the verb into a noun; the *ah* suffixed is, in the Hebrew as in Latin, the characteristic of the feminine gender. The prefix and suffix taken away, there remains *cpl* to fold, to double; hence Engl. and Fr. *couple*; Lat. by *methatesin plico*; Grreek *pleko;* Germ. *flechten*, to braid, to plait, to flatten; (change *f* in *p*, drop *ch* as in rule 1.)

Ma arah or "*Megarah*." The Hebrew term for *cave*; hence the Cave of Machpelah, *Maarath Hamachpelah*, *maarah* or *megarah*, cave. As our first ancestors lived in caves, in *megaroth*. This term was afterwards applied to dwellings in general; hence Greek *magaron*, the dwelling.

We now proceed to the names of the worthies buried in the Cave of Machpelah; the first is

"*Abraham*." *Ab*, Heb., father; latinized *abbas, abbatis*; hence the English *abbot*, the father, the superior of a convent. *Ab* is a primitive sound; hence Lat. *avus* with *p* prefixed, *p-apa.*

"*Raham*, instead of *ram*, from *rome* Hebrew, to be high; hence Greek *ornymi ornyo* to excite, to rouse; *Ab-ram* means high, father.

"Isaac." Heb. *Yitzchak*, derived from *czachak*, to laugh, mock; Greek *ka-chazo*; Lat. *cachinor*; Germ *kichern.*

"Jacob" from the Heb. *akob*, cognate with *cavo*, to excavate; hence to hurt, deceive, as the Lat. *dolas*, ruse, from *dolare*, to hew, to chip, to contrive.

"Sarah" meaning *Lady, Princess*, from *sarar* to rule, to lord; hence Engl. *Sir*, French *Sire*, Russian *Czar*, (however, this etymology is obscure, so is that of

"*Ribecca*;") from *rabak* to tie firmly, to fasten; hence the meaning of "*Ribkah*," the ensnaring, captivating one.

"Leah," wearied; Greek and Latin *luo*, to solve, to slacken; French *las*, tired; Engl. lassi-tude, lax, loose; Germ. *los, losen.*

TO BE CONTINUED.

EDUCATION.

Dancing

Dancing is an amusement which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their mind with balls; and this is one of the worst forms of social pleasure. The time consumed in preparation for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength, the exposure of health, and the languor of the succeeding day,—these and other evils, connected with this amusement, are strong reasons for banishing it from the community.

But dancing ought not, therefore, to be proscribed. On the country, balls should be discouraged for this among other reasons, that dancing, instead of being a rare pleasure, requiring elaborate preparation, may become an every-day amusement, and may mix with our common intercourse.

This exercise is among the most healthful. The body as well as the mind feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth naturally overflows in harmonious movements. The true idea of dancing entitles it to favor. Its end is, to realize perfect grace in motion; and who does not know that a sense of the graceful is one of the higher faculties of our nature?

It is to be desired that dancing should become too common among us to be made the object of special preparation, as for the ball; that members of the same family, when confined by unfavorable weather, should recur to it for exercise and exhilaration; that branches of the same family should enliven in this way their occasional meetings; that it should fill up an hour in all the assemblages for relaxation, in which the young form a part.

It is to be desired that this accomplishment should be extended to the laboring classes of society, not only as an innocent pleasure, but as a means of improving the manners. Why shall not gracefulness be spread through the whole community? From the French nation we learn that a degree of grace and refinement may pervade all classes.

The philanthropist must desire to break down the partition walls between human beings in different conditions; and one means of doing this is, to remove conscious awkwardness, which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it, near each other.—*Dr. Channing.*

Popular Education in Germany.

The New York *Courier and Enquirer*, in an article on the political affinities and comparative intelligence of our foreign-born population, states certain facts concerning the German portion, which have been, to a singula; extent, overlooked in this country. Every German and Swiss government, instead of merely providing for every child, as does our own boasted system, an *opportunity* of education, to be used or neglected at pleasure, rigorously compels its subjects, of every condition, to secure the instruction of their children in some manner, in at least reading, writing, arithmetic, Bible history, and the history of their own country. This system has existed for more than thirty years; and so long ago as 1843, of the 2,992,124 children in Prussia, between seven and fourteen years of age, 2,238,146 were attending the public schools, while great numbers more were, of course, under private instruction. In twenty years from the commencement of the system, of all the children born under it, there remained by the census only two per cent., who could not read, write and cypher. Bavaria is stated not to be behind Prussia in this respect, and Baden has far outdone that kingdom. In Saxony, the schools have been, since 1848, as free as our own. Among the results of this state of things, may be mentioned the fact well-known to all conversant with our German population, that very few of them, under forty and fifty years of age, are unable to read, write and cypher. Indeed, the foreign-born Germans are far better educated than the native citizens speaking their language.

Dancing.—Opinion of the Editor.

We lay the opinion of so eminent a man as Dr. Channing before the public on account of its correctness in the main. The graceful bearing of the body, and grace of motion, are indeed worthy of consideration and study.

But, while we commend the accomplishment, a sense of duty compels us to protest against the mode in which, in our days, it is acquired. Dancing, instead of being taught as the other accomplishments are, in a practical manner, now partakes considerably of the character of a ball; our children prepare themselves for their dancing-lessons; it thus pre-occupies their minds at a time when they ought to think of their studies. Again, they prepare themselves and dress in almost the same style as they would for a public entertainment; we thus cultivate in them a spirit of vanity, a desire for display—and frequently, even, of indecent display. But what is most objectionable is that, in this exercise, the sexes receive their lessons promiscuously, by which abuse we, at too early a period of their lives, unnaturally rouse passions, which, in numbers of instances, kindle into a fire consuming both body and soul. Physiologists are fully aware of the fact of this statement; though parents, in general, do not appear to know what mischief the present mode of teaching dancing does to their innocent children; they seem to ignore the poison it infuses, the fire it kindles, and the troubles, nay, perhaps, the shame, it prepares for their future lives And shall physical grace be acquired at the expense of spiritual grace? Shall a graceful motion of body be preferred to the grace of the soul?

In view of this, we indeed commend parents to allow their children to learn dancing; nay, we would recommend its introduction into our public schools. By doing so, we would avoid many evils, and achieve much good. We would curtail the too great length of sedentary hours now occupied in our schools. And instead of the savage, unearthly yells, the gross and disgusting behavior, that offend us in passing the school-houses during recesses, we could relieve our children of long sittings, and our eyes would be gratified with symmetry and grace. Instead of the pomp and evils attending the promiscuous assembly of the present dancing-room, we would have our children taught dancing in their plain, every-day dresses, and in separate classes, as gymnastics are taught now; and we see no reason why boys and girls may not as well be taught dancing in separate schools as they are gymnastics.

The proposal to introduce dancing into our public school system, instead of the long recesses, will not appear strange, when we consider its benefit; and, indeed, it is not quite so strange as the idea of introducing the drill, as is done in the Prussian schools. There the boys, as an exercise, have to go through military motions and evolutions. The practice of dancing, under the direction of our Public School teachers would become another means of improving the moral condition of the people.

Talmudical.

Gabiah ben Pasisa, an eminent lawyer among the Jews in the time of Alexander, always plead their cause whenever they were accused by their adversaries. He was always sure to gain the cause of his client, as he always referred to the Law. Notwithstanding his extensive knowledge, he always reluctantly acted as the representative of his people, and he would say "If I lose your cause, tell them (the Gentiles,) you have only beaten (in argument, a sinple man, (an idiot) among us; but if you win, say the Law of our geat teacher Moses has been the cause.

Talmud Synhedrin, 91.

Modesty.

You little know what you have done, when you have first broke the bounds of modesty; you have set open the door of your fancy to the devil, so that he can, almost at his pleasure ever after, represent the same sinful pleasure to you anew: he hath now access to your fancy to stir up lustful thoughts and desires, so that when you should think of your calling, or of your God, or of your soul, your thoughts will be worse than * * * upon the filth that is not fit to be named. If the devil here get in a foot, he will not easily be got out.—*Baxter.*

Calumny.

"Boerhaave," says the late Dr. Johnson, "was never soured by calumny and detraction, nor never thought it necessary to confute them: for, said he, they are sparks, which, if you do not blow them, will go out of themselves." And, says Cato, "We cannot control the evil tongues of others, but a good life enables us to despise them."

Those who walk early will find great benefit from taking a cracker or some little nourishment before going out.

PSYCHOLOGY.

CAZOTTE,
Or, PROPHECY FULFILLED.

A HISTORICAL FACT.

"It appears but as yesterday; yet, nevertheless, it was the beginning of the year 1788. We were dining with one of our brethren at the Academy,—a man of considerable wealth and genius. The company was numerous and diversified—courtiers, lawyers, academicians, &c.; and, according to custom, there had been a magnificent dinner. At dessert, the wines of Malvoisin and Constantia added to the gayety of the guests that sort of liberty which is sometimes forgetful of *bon ton*:—we had arrived in the world; just at that time when anything was permitted that would raise a laugh. Chamfort had read to us some of his impious and libertine tales, and even the great ladies had listened without having recourse to their fans. From this arose a deluge of *jests against religion*. One quoted a tirade from *Purcelle*; another recalled the philosophic lines of Diderot,—

Et des boyaux du dernier pretre,
Serrez le cou du dernier roi,

for the sake of applauding them. A third rose, and holding his glass in his hand, exclaimed, 'Yes, gentlemen, I am as sure that there is no God, as I am sure that Homer is a foo';' and, in truth, he was as sure of the one as of the other. The conversation became more serious; much admiration was expressed on the revolution, which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed:—he had given the prevailing tone to his age, and had been read in the ante-chamber, as well as the drawing-room. One of the guests told us, while bursting with laughter, that his hairdresser, while powdering his hair, had said to him, 'Do you observe, sir, that although I am but a poor miserable barber, I have no more religion than any other.' We concluded that the revolution must soon be consummated,—that it was indispensable that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see the *reign of reason*. The oldest complained that they could scarcely flatter themselves with the hope; the younger rejoiced, that they might entertain this very probable expectation;—and they congratulated the Academy especially for having prepared this *great work*, and for having been the rallying point, the centre, and the prime mover of liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophecy: I repeat, you will see it.' He was answered by the common rejoinder, 'One need not be a conjurer to see that.' 'Be it so; but perhaps one must be a little more than conjurer, for what remains for me to tell you. Do you know what will be the consequence of this revolution—what be the consequence to all of you, and what will be the immediate result,—the well established effect,—the thoroughly recognized consequence to all of you who are here present?' 'Ah!' said Cordorcet, with his insolent and half-suppressed smile, 'let us hear,—a philosopher is not sorry to encounter a prophet.' 'You Monsieur de Condorcet, you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape execution,—from poison which the *happiness* of that time will oblige you to carry about your person.'

"At first astonishment was most marked; but it was soon recollected, that the good Cazotte is liable to dreaming, though apparently wide awake, and a hearty laugh is the consequence. 'Monsieur Cazotte, the relation you give us is not so agreeable as your Diable Amoureux'—(a novel of Cazotte's.)

"But what *diable* has put into your head this prison, and this poison, and these executioners? What can all these have in common with philosophy and the reign of reason?—'This is exactly what I say to you; it is in the name of philosophy,—of humanity,—of liberty;—it is under the name of reason that it will happen to you thus, to end your career;—and it will indeed be the reign of reason; for then she will have her temples, and indeed, at that time, there will be no other temples in France than the temples of reason.' 'By my truth,' said Chamfort, with a sarcastic smile, 'you will not be one of the priests of those temples.' 'I do not hope it; but you, Monsieur de Chamfort, who will be one, and most worthy to be so, you will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterwards.' They looked at each other, and laughed again. 'You, Monsieur Vicq d'Azir, you will not, open your own veins, but you will cause yourself to be bled, six times in one day, during a paroxism of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffo'd; you, M. Bailly, on the scaffold; you, Monseiur de Malesherbes, on the scaffold.—'Ah! God be thanked,' exclaimed Roucher, 'it seems that Monsieur has no eye, but for the Academy;—of it he has just made a terrible execution, and I, thank heaven . . . .'

'You! you also will die upon the scaffold.' 'O what an admirable guesser!' was uttered on all sides; 'he has sworn to exterminate us all.' 'No, it is not I that have sworn it.' But, shall we then be conquered by the Turks or the Tartars? Yet again . . .' 'Not at all; I have already told you, you will be governed only by philosophy,—only by reason. They who will thus treat you, will be all philosophers,—will always have upon their lips the selfsame phrases which you have been putting forth for the last hour,—will repeat all your maxims,—and will quote, as you have done, the verses of Diderot, and from La Pucelle.' They then whispered among themselves—'You see that he is gone mad;'—for he preserved all this time the most serious and solemn manner. 'Do you not see that he is joking? and you know that, in the character of his jokes, there is always much of the marvellous.' 'Yes,' replied Chamfort, 'but his marvellousness is not cheerful; it savors too much of the gibbet—and when will all this happen?' 'Six years will not pass over before all that I have said to you shall be accomplished.'

"'Here are some astonishing miracles,' (and this time, it was I myself who spoke,) 'but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted—if we perish only when La Harpe shall be a Christian, we are immortal.'

[TO BE CONTINUED.]

HISTORICAL.

The Two Fields.

BY EMANUEL HUCHT.

"Have not we all one Father?"—*Malachi* 2:6.

Don Pedro, King of Arragon, tried to defend the Jews against the persecution and proselytism of the priesthood, invited the chief of the Jewish communities to consult with him about the means to convert the Jews to Christianity. "Will your Majesty allow me to speak freely?" asked the Syndicus, "Speak, and rely on my impartiality." "Then listen mercifully to the facts I have to disclose. One of my neighbors, to mend his fortune left his home for the Orient, and left two fields to his children, with the command to cultivate them diligently, but he promised a special reward to that one who would do more than his duty. As long as the children were young, they worked together in harmony and love, but growing older, self-interest, cupidity and ill will began to show itself. Each wanted to govern the other. One said, 'My field is better than yours.' 'No,' replied the other, 'mine is better, you want energy and zeal in the cultivation.' Thus they quarrelled daily, till open hostility separated the brothers and the stronger tried to suppress the weaker brother. As a neighbor I tried often to reconcile them, but in vain. Yesterday they made me judge, to decide whose acres are the best cultivated; but I refused the office, telling them that the time spent in quarrelling and bickering would be far better employed in the cultivation of the land, and that their behavior would surely bring on them the ill-will of their father. "That was well done," said Don Pedro, "but what effect had your words on the brothers?" "Alas! they both felt discontented and they now try to injure me in every way." "What! such a well meaning and wise counsel, they shall be punished for it." "Alas," replied Syndicus, "if your majesty would only try to find out if the history of the two brothers is not also the history of the two religions!"

Do we not know, that our Heavenly Father has allotted to each of us his part, which he should execute with all due diligence and care? Instead of quarelling and embittering our lives by mutual hatred, would it not be far better to support each other in our mutual work, till we both are called to give account of our stewardship before the throne of the Almighty?" Don Pedro understood the meaning of these words, and the persecution of the Portuguese Jews was no longer allowed.

Rabbi Jehudah Halevi.

Though troubles and direful persecutions hung heavily over the heads of my devoted people, the persecuting sword that ravaged in every age and country was not powerful enough to stop the sacred pen of Israel's Bards and Teachers. Treasures of Hebrew literature are now buried within the walls of the European libraries. The fields cultivated by our learned men were chiefly Theology, Medicine and Mathematics.

We lay in this number before our readers a free translation of a Hebrew Elegy, by one of our Rabbis, to which we regret our inability to do justice. The poet, Rabbi Jehudah Halevi, who flourished in Spain, in the 12th century, was father-in-law or cousin german to the well known commentator and philosopher, Iben Ezra. The deep attachment of the author for the Holy Land made him undertake, at the age of fifty, a pilgrimage to Jerusalem, at the time when the Latin Kingdom was almost extinct in that country. One day, when the venerable Bard sat lost in melancholy meditation, under the rampart of the Holy City, he loosened his sandals, tore his garments, and loudly recited the splendid Elegy before us.

An Arabian warrior, who came that way, wantonly insulted the patriotic pilgrim; but Judah, "like a lamb before its shearers, was dumb and opened not his mouth." The Arab, irritated at the remarkable quietude of the stranger, plunged his dagger into his breast, and soon trampled on the mutilated corpse of the mourner of Zion.

Dr. Da Casta, in a very interesting work, he has lately published, entitled; "Israel and the Gentiles," has the following passage respecting that celebrated man: "The master-feeling which accompanied through life, and gave a peculiar turn to his mental efforts, was a strong affection for the spot where the temple of God once stood, and this feeling pervaded the whole of his poetry. He eventually undertook a journey to Palestine, and according to the relations of his biographers he reached the threshhold of Jerusalem, but died before entering its gates, being trambled down, as tradition tells, by the horse of an Arabian Moslem, while he was chanting an elegy on the misfortunes, of Judah and Jerusalem, before one of the gates of that city. More modern biographers have classed this tale among the Jewish legends of the Middle Ages, and give, as their opinion, that he died during a stay in Egypt, while on his way to Jerushalem. It is, at all events, certain that he never entered the city, the object of his affections; and this gives a still more touching interest to the account he himself gives of the emotions of his heart, from the time he formed a resolution to accomplish his vow of pilgrimage. He expresses, with much feeling the yearning of his soul towards the land of his fathers, in the following lines of one of his poems:

'In the West is my body, while my heart is in the East.
What has long been the joy of my hope, now becomes a lengthened torment.
Ah! shall I ever obtain what my soul has so long desired?
What is Spain to me, with her blue sky and her bright fame,
In comparison with a little dust of that temple which is trodden under foot by the Gentiles?'

'A friend of Hallevi's, also a poet, tried, by a poetical epistle, to dissuade him from this perilous enterprise. He answered him by a poem, in which he complains 'that the graceful verses of the letter he had received, concealed daggers to wound him, and that thorns were hid beneath the softness of its fine expressions.' For further satisfaction, he refers him to those of their father who had journeyed in that country which had received the immediate revelation of God, and his heralds the Prophets. He ends by exhorting his cool adviser against that Greek wisdom which had always been inimical to any depth of religious feeling, and which must ever continue incompatible with the foundations of Judaism.

"Other poems of Hallevi are dated after the time when he really began his journey. When at sea, he called to mind, with affection, all the members of his family—his brothers, sisters, daughters, the Synagogue of his country, and the place he had filled in it: yet still the longing desire to behold the land of the altar and of the ark of God remained uppermost in his mind. 'If he can but accomplish his vow, the sight of jackals and hyenas would be rather wellcome than terrible to him, and the roaring of the lion a more pleasing music than the bleating of flocks.'

The Weekly Gleaner.

FRIDAY, JANUARY 30, 1857.

CIRCULAR

TO OUR FRIENDS AND AGENTS.

GENTLEMEN:

You will gather a sufficiently precise idea of the character and general plan of the present sheet, by referring to the prospectus and the table of contents embraced in this number. The want of such a paper has long been felt and acknowledged. The success of this will depend largely upon the measure of ability which we can bring to the performance of our task, but also, let us add, in a very great measure upon your efforts. If the plan of this sheet meet your approval, and if we can rely with certainty upon your kind wishes for its prosperity and your endeavors to promote its circulation, its success is certain; it will take rank at once among the most popular and influential religious journals of this State. We have taken the liberty to transmit to you several numbers of this our first issue, and would accompany them with the earnest request, that if circumstances should prevent your accepting the agency, which we hereby tender to you, you will confide the same to some suitable person of your acquaintance, who will be willing to accept it, and that you will immediately advise us by letter of the selection you have thus made. We would also urge upon you the propriety of your endeavoring to secure for our paper an extended circulation among Christians no less than among Jews, as we intend to devote a large space in its columns to matter that cannot but prove interesting to the general reader. We shall allow our agents the usual rate of 25 per cent upon all moneys received by them, whether for subscriptions or advertisements. We earnestly solicit from all, whether personally known to us or not, who are friendly to the success of our enterprise, the communication of such interesting items of intelligence relative to our people, as may from time to time reach them. We shall thus, we trust, be enabled to present our readers, each week, with a summary of news that will prove peculiarly acceptable, not only to the members of our creed resident in California, but also to our numerous friends and relations in the Eastern States and in Europe.

We remain, Gentlemen,

Very respectfully Yours,

JULIUS ECKMAN,

EDITOR OF THE WEEKLY GLEANER.

PROSPECTUS.

In submitting to the public the first number of a *Periodical*, it is customary to say a few words relative to the wants, real or fancied, which the new publication is intended to supply, and to lay down as it were a chart of the general principles by which its future course is to be guided. In accordance with this usage, we proceed to state as briefly as possible the aim and scope of the present publication, simply premising that if any apology be deemed requisite for our entering the already crowded arena of public journalism, it may be found in the fact that, apart from the propriety of having our principles properly represented by a local organ of our own, the Eastern Press has hitherto paid so little attention to certain branches of practical utility as to render the establishment of such an organ almost a matter of necessity. Properly to supply this deficiency will be the leading aim of the present sheet.

The *Measeph*, the *Gleaner*, Gatherer, Defender, for the original has all these significations, is intended to be a religious and literary family paper, devoted to the general advocacy of whatever shall, in the opiuiou of its Editor, be best calculated to promote our material and moral welfare as a people.

Biblical and Jewish Antiquities.

As a repository of rare and varied information upon all matters relating to Jewish and Biblical Antiquities, we shall endeavor to make the *Gleaner* peculiarly valuable to all, whether Jew or Gentile, who are interested in the study of this important branch of human knowledge.

Eastern Travels.

Full and accurate descriptions of the classic localities of the land of our forefathers—localities that have been hallowed by the pen of inspiration, and that have witnessed the acting of some of the most important and extraordinary scenes in human history, will form an important feature of our paper.

Illustrations.

Both the above mentioned Departments will be regularly illustrated every week with appropriate and tasteful wood-cuts.

Education.

Without directly encroaching upon the province of the teacher, the Press is, in this country at least, his best and most influential ally. The *Gleaner* will discuss all questions having a direct bearing upon the education and proper management of our children, whether in school or at home: always keeping in view the important fact that the training of the moral faculties, now in a measure neglected, should go hand in hand with that of the mental.

As the friend of the family, the *Gleaner* will also devote considerable space to articles calculated to promote the happiness and general welfare of every member of the household.

Juvenile Department.

An important and interesting feature of our paper will be the Juvenile Department—to the proper management of which we shall devote much care and thought. Our little readers will take up the *Gleaner* every week with the certainty of finding two or three of its columns especially devoted to their interests. To amuse and instruct them will be with us a matter of no secondary importance; and the better to attain this two-fold end, we shall strive to convey our ideas to them in the simplest and plainest language we can employ.

Domestic Economy.

To the Department of Domestic Economy and Hygiene, we shall devote as much space as is consistent with our general plan, and shall in this connection publish regularly every week a number of important rules and receipts for the household.

General News Regarding our People and Interests.

Each number of this sheet will contain succinct and important summaries of foreign news in relation to our people and their interests, and we shall from time to time lay before our readers such interesting items of news from our brethren as may reach us from sources and countries hitherto little known to the general reader.

We shall endeavor to render the *Gleaner* a medium for the free interchange of thought from whatever source it may emanate—and its discussion of all questions connected either with our own or with the public well being. Finally, we shall spare no endeavors to render this sheet a welcome visitor at every fire-side, a credit to our people, and an honor to our State. We shall strive so to blend the useful with the agreeable in our columns, as that no one, whether Jew or Gentile, can rise from the perusal of its pages without feeling that he has been at once amused and instructed.

In the momentous crisis through which our system of theology is now passing, we shall strive to pay due deference to the past, without however, ignoring the requirements of the present, or failing to provide for our existence in the future.

We thus send forth the *Gleaner* upon what we sincerely trust will prove a useful and blessed mission, and, however little temporary profit or advantage may accrue to us, we shall feel amply rewarded if in the end it shall be found to have advanced, however little, the cause of piety and the best interests of mankind upon earth.

The "Gleaner" for the Atlantic States.

REDUCED PRICES.

A great number of copies of the first issue of the *Gleaner*, purchased here at the usual prices, were sent to the Atlantic States and Europe. To increase the usefulness and circulation of this publication, we bring to the notice of our readers, that copies to the East will be mailed and forwarded from our office at the rate of $3 00 per annum. Please address 110 Sacramento street, 2d story, No. 2.

Notice to Country Readers.

We have appointed Mr. Moritz Bauer, of this city, our Canvassing Agent for Southern California. He has authority to collect our subscriptions, and his receipts will be honored at our office.

ADAPTED MATERIAL.—The intelligent reader cannot fail to observe that, though we assumed the unpretending title of *Gleaner*, there is at least as much original matter in our columns as in those of other papers. This is owing to the fact that we do not always find our views expressed in material before us. However, in many instances where we, in the main, can use the matter, after making alterations and additions of our own, we shall henceforth mark such articles with an asterisk, or with the word "*Adapted*."

We omitted sending the second number of our paper to many places, until we know the pleasure of those gentlemen, whom, in the absence of regular agents, we took the liberty of sending a number of copies, without their previous consent to act for us. We hope to find those gentlemen ready to assist us, and trust we shall soon hear favorably from them. To those who promptly replied and showed a ready desire to aid us, we hereby return our sincere thanks.

We again use this way of expressing our thanks to several members of the Press for the kind reception they have extended to the *Gleaner*. We appreciate their notices the more, since they are unsolicited, and with two or three exceptions, coming from gentlemen, whose acquaintance our former studious and retired habits prevented our cultivating or even making.

Stockton.

STRANGE DOINGS AT THE ASYLUM.

The committee of investigation of the affairs of the Asylum, on examining the burial ground of that institution, found nine bodies interred in four graves. This of course, and the precedents that caused the investigation, created considerable excitement in that city.

We are glad to learn from our correspondent at Stockton, that our co religionists, on hearing how matters were managed at the State Insane Asylum, immediately made inquiries as to the state and numbers of the Israelites confined in that unfortunate house. They found one Jewish male inmate. But, to their regret, they learned that the following deaths had taken place lately:

Samuel Harwitz, a native of Golean, Russian Poland, about 36 yoars of age. Mr. H. was a member of that Harwitz family, known among the literati by their literary productions. Professor Harwitz, late of the London University, belonged likewise to that family. Mr. H's insanity was of a religious nature; he imagined himself a Messiah, or even some supernatural being. He was not ignorant; had a tolerable good Hebrew education. He had been an inmate of the Asylum about four years, and died the ninth instant.

David Jordan, a native of Vilene, Province of Posen, about 26 years of age. He was an inmate for about nine months—died the seventh instant.

With the permission of the physician, our friends were allowed the privilege of exhuming them. They were buried with Jewish rites, in the Jewish burial ground.

For the East.

The *Gleaner* is expected to find a wide circulation in the Atlantic States.

The subscription price in the East will be $3 00.

In the absence of regularly constituted Agents, we respectfully beg the following gentlemen to act as Agents, or to appoint trustworthy men to act in that capacity, and to allow them the usual percentage. Subscribers may send in their subscriptions and pay all moneys to the following gentlemen.

MOBILE—At the Bookstore of Mr. Gotzel.

NEW ORLEANS—Isaac Hart, Esq.; or, to Gershon Kursheedz.

CHARLESTON—Rev. Solomon Jacobs.

ALBANY—Dr. Elkan Cohen.

NEW YORK—Rev. M. Isaacs; or, Mr. E. B as, 150 Broadway, corner of Liberty street.

RICHMOND, VA.—Mr. Fabian Bendan.

ROCHESTER, N. Y.—Rev. Simon Tuské.

CHICAGO—Mr. Aaron Meyer.

CUMBERLAND, OHIO—Rev. Isaac Strauss.

PHILADELPHIA—Moss Brothers, Publishers.

CLEVELAND—Dr. Isaac Wise; or, Mr. M. Ezekiel.

BALTIMORE—Dr. David Einhorn.

I. O. B. B.

At a meeting of Ophir Lodge No. 21, held Wednesday evening, the following Officers were elected, for the fifth term—viz.: President, Seixas Solomons; Vice President, D. Forcheimer; Secretary, M L. Pincus; Treasurer, L. Heineberg; Trustees, P. Maun and B. Simon.

We are under obligation to the Hon. E. Miro for a copy of the Annual Message of the Governor of the State of California to the Eighth Session of the Legislature.

The attention of the friends of the firm of Wormser Brothers, is directed to the removal of their Store from Battery to the southwest corner of California and Front streets.

ANTIQUITIES.

Abraham's Oak,

NEAR HEBRON.

"And the Lord appeared unto him in the plain of Mamre: and he sat in the tent door in the heat of the day;

"And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

"And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant;

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

In the valley north-west of the town, apart in a field covered with greensward, stands a noble tree—a prickly oak—which is locally believed to be the very Eshel in Elone Mamrai, the very tree beneath whose shade the angels were entertained by Abraham.

It is indeed a venerable tree, admitted to be the largest in Palestine, the vast bulk of which, considering the slow growth of the species, proclaims an extreme age, and whose wide-spreading branches cover an enormous space of rich, refreshing turf. The trunk of this tree measures twenty-two and a half feet around the lower part. It separates immediately into boughs or trunks; and one of these again, higher up, into two. The branches extend from the trunk, in one direction, forty-nine feet, their whole diamater in that direction being eighty-nine feet, and in the other, at right angles, eighty-three and a half. The tree is still in a flourishing state, and the trunk sound, so that it may still subsist for ages. The wide shade which its branches afford, with the perpetual verdure which that shade preserves upon the spot, with the presence of a well of water hard by, renders the tree much resort for holiday-makers from Hebron—and, indeed, a more attractive spot for recreation and refreshment could hardly be found. This tree invites the more attention from the fact that trees of large size have become exceedingly rare in the southern part of Palestine—certainly anywhere south of the plain of Esraelon. At that spot a great annual fair was held, where many of the captive Jews, after the fall of Jerusalem, were sold into Egyptian bondage by the Romans, "till no man would buy them." Above a thousand years later, however, travelers found a venerable tree, also a terebinth, to which the honors of Abraham's tree had been transferred. That has also disappeared—for some of these old travelers knew both terebinths and oaks too well to take an oak for a terebinth; and the tree which is now venerated as that which shaded the tent of Abraham, cannot therefore be the one which was in the sixteenth and seventeenth centuries described as the terbinth of Abraham. Indeed, there is not now any large tree of that species in the neighborhood of Hebron. It appears, in fact, that the elder tree regarded as that of Abraham stood farther from Hebron, towards Jerusalem, than the one which has been described, and which must be regarded as the third if not the fourth or fifth representative of the tree of Abraham. Thirty-seven centuries afford time enough for several trees to attain such bulk as this tree exhibits; and no doubt we have here one, and certainly a remarkable example of the process followed, in keeping up the succession of a tree reputed to be historical. The tree is preserved till it attains its utmost age and bulk, and perishes by accident or slow decay; then the most conspicuous tree in its neighborhood is chosen for its successor, and in like manner is protected from the axe, and in like manner dies.

THE ELONE MAMRE, OR ABRAHAM'S TREE, NEAR HEBRON.

The objection that the tree of Abraham was not an oak but a terebinth tree, is ably refuted in the Thesaurus of Gesenius, pages 50.51. At all events the tree is a most remarkable one—being the largest in Palestine, and the spot classical, and worthy of being brought to the notice of our readers.

And we learn from history, that it was famous for resort in the timeof Constantine; that Jews, Christians and Gentiles met there once a year, not only for traffic, but for religion: calling here upon God, as Abraham did about a thousand years before. "And Abraham planted a grove in Beer-Sheba, and called there on the name of God the Lord, the everlasting God."—Gen 21.33.

At that time there was also an altar here, on which the Gentiles sacrificed, and invoked their deities. Constantine, being informed of this superstition by his mother Helena, caused that altar to be demolished and a church to be built in its place. (See Sozeman, lib. ii. cap. 4; Euzebius in vita Constant. lib. ii. cap. 53.)

But we can scarce imagine that the present tree is the identical one under which Abraham sat; for that we, learn from Jerome, born 331, had already perished in his days.

ELEGY

ON THE

Destruction of the Temple and Holy City

BY

RABBI JEHUDAH HALEI.

TRANSLATED FROM THE HEBREW,
BY THE EDITOR.

Dost thou, O Zion, forget those who now languish in captives' chains?* Art thou insensible to the salutations which the remnant of thy flock send towards thee from all quarters whither the driver's hand hath dispersed them? From the east and west, from the north and south, the exile, hopeful, though in chains, anxiously looks to thee. Bathed in tears, rapidly rolling down his cheeks, like the Hermon's dew, he longeth to shed them on thy hills. When I lament thy fall, I am like the doleful bird of night; but when I dream of thy return, my soul becomes like a harp attuned to thy songs.

Beth El†—O, thy remembrance breaketh my heart! Thy sanctuary, thy unprofaned halls, where now innocence suffereth, but of yore the reign of thy glory was visibly enthroned; where heaven's azure portals never closed, where the majestic glory shone, darkening the lustre of both sun and stars. O, that I could pour out my melting heart, where once thy holy spirit was poured forth over Israel's youths! O, blissful spot, too holy for earthly thrones, once thou wert the residence of the King of Glory;—but now, Oh! revengeful slaves pollute thy thrones!

O, that my soul, in solitary silence, could hover where the Lord used to appear to his prophets and seers. Were I endowed with flying pinions, how far would I roam and carry the fragments of my heart to yonder shattered ruins! There, prostrate to the ground, upon my face, I would closely cling to the dumb rock; my forehead would, in adoration, bow to thy sacred dust.

O, that I upon my father's graves could stand! there, stunned, I would contemplate Hebron's Mound—the most chosen of graves. My eye would fixedly dwell on Abarim and Hor,‡ the resting-place of thy two great lights and guides.

Thy heavenly air I would prefer to ether that spirits breathe; thy sacred dust to fragrant myrrh; thy prattling streamlets to flowing honey. How should I delight in treading barefoot, the wasted soil, formerly studded with splendid domes, where the earth opened wide her gasping mouth to receive in her trusty bosom, the Ark of the Covenant, with the spreading Cherubim!§ There I would spread the ornament of my head‖ upon the sacred ground, and imprecate the hour that profanation spread among thy Nazarites on unholy shores. How can my lips taste food or drink, when I see lions dragged by raving dogs?¶ How can I endure the light of day, which shows me voracious ravens greedily preying on the mangled bodies of thy sainted hosts?

O, Thou who minglest the cup of my sufferings, stay!—for one moment, stay!—for one instant, repose! for my veins are filled with awful bitterness. But one moment—but one instant! O, one instant—let me reflect on Oholah!**

I then again will thy goblet grasp, and an instant thoughts on Oholibah cast,†† and empty its bitter draught to its very dregs.

O, Zion, awake! O, beauteous crown, stir thyself! remember the love, behold the affection that inseparably binds thy children to thy fate. Thy happiness, with unspeakable joy—thy reverses, with unutterable pain they feel. From the sombre recesses of Captivity's dens, their hearts yearn for thee; and through the prison's walls every eye, in worship to his God, to thy gates in devotion looks.‡‡

Driven from mount to hill, thy flock cannot forget their native fold;§§ they unceasingly mourn over thy ruined walls, languish for thy heights, and yearn for the shade of thy palms.‖‖

What is Shinear¶¶ and Pathros,*** in their empty greatness, compared with thee? What their deceiving oracles, when compared with thy Urim and Thummim?††† Can they show forth thy Messiahs,‡‡‡ thy Prophets, thy Levites and sacred Choirs? The idolatrous realms shall vanish with the day. Thou, alone, wilt continue until ages end; for thou art the residence of the Eternal King.

Happy the mortal who once shall rest in thy consecrated courts; happy the man who faithfully waits for the dawning of thy renewed day; then thy light will break forth over him like the morning star; he will mingle with the troop of thy chosen youths, enjoy the glee of thy holy-days, when thou wilt be renewed, as in the days of thy youth.

* Isaiah, lx:19—22.

† House of God—meaning the Temple.

‡ The two mounts on which Moses and Aaron are buried.

§ This idea is founded on a legend.

‖ The hair.

¶ In reference to the persecutions which Judah (the lion) had to suffer from the hand of his merciless persecutors.

** Oholah, Heb.—her Tent or Temple—meaning Samaria, who had a separate Temple, and did not join that of Jerusalem. The term Oholah is here used in allusion to Ezek. xxiii:4.

†† Oholibah, Heb.—my Tent (Temple) is in her—meaning Jerusalem, in allusion to Ezek. xxiii:4.

‡‡ In reference to the ancient custom of praying with the face turned towards Jerusalem, of which we find the precedent at as early an age as that of Daniel, who himself did so, and in whom, probably, the custom originated.

§§ The Land of Judea.

‖‖ The Palm-tree of Judea.

¶¶ Babylon.

*** Egypt.—The two terms here chosen refer to the north and south.

††† Light and Perfection.—The U. and T. were used as Oracles, of which more in future.

‡‡‡ Messiahs.—Israel is called by that name, so are his Priests and Prophets.

Don Solomon ben Jeohaia

OR,

THE MODEL COMMANDER-IN-CHIEF.

Military valor is of a very questionable nature; and is in itself never worthy of being held up to view, or to become the object of encomium. But when it is subordinate and under the control of virtue, piety, and wisdom we may well hold it up as a model.

And as such we name Don Solomon ben Johaia of Portugal. He was a philosopher, but he at the same time acquired such reputation for valor, that the King of Portugal made him Lieutenant-General or Commander-in-Chief of the Army. He discharged the duties of his important post most commendably, and his movements were attended with unusual success. This was too much for the eye of envy to behold with indifference. The grandees, envious of the position, honors, and prosperity of the General, endeavored to render him suspicious to the King. But our Don Solomon chided their calumnies by his exemplary modesty and conduct.

He was a model to Israel by his own life and enactments. To avoid attracting the envious eye of the jealous Moor, Don Solomon obliged his co-religionists to retrench their luxury. Among other prohibitions were their not being allowed to were silk garments, nor to appear on horseback in the public streets.

ATTACHMENT TO ANTIQUITY OR NOVELTY.—Do not look at the vessel, but regard its contens; there are new flasks full of old wine: and old flasks that contain not even new wine*.—*Rabbinical Aphorism. Ethics, Chap. IV.* 27.

* Wine is the sympol of the spirit.

LITERARY.

Mercantile Library Association of San Francisco.

A Society that occupies a position like that of the Mercantile Library Association of San Francisco, scarcely needs either our editorial notice or recommendation to the public at large. However, in the sphere in which the *Gleaner* will be read, and the countries to which it will find its way, it may be of interest to learn that the Rooms of the Society, occupying the whole of the second story of the splendid building, corner of Montgomery and Jackson streets, one of the most eligible and central parts of the city, are most elegantly fitted up for the reception of visitors. There is even a separate room, (being very appropriately chosen—the first to the right)—with the proper notice, "Ladies' Reading Room," for the accommodation of the fair readers that may have occasion to refer to the Library.

Besides a considerable collection of California, Atlantic and European newspapers, periodicals and pamphlets, there is to be found in the Library mental and spiritual food and entertainment for all classes of readers. The belles-lettres, classical, mechanical, mercantile, jurisprudential and historical departments, afford an excellent collection of choice reading. But to the credit of the Society we must especially mention, that to the first studies of man in Theology considerable attention is paid. And we were highly gratified to see that the narrow-minded sectarian spirit, which gives such a dark color to some other libraries—whose theology, indeed, is such that Jesus and the Apostles, even, would not have subscribed to it—does not becloud the atmosphere of the Theological Department of the Mercantile Library Association of San Francisco. Here you see (of course on the shelves) representatives of different creeds, sects, opinions and systems, arrayed in celestial harmony, side by side; here you see assembled, in one room, the Jew, the Mahometan and the Gentile, the Presbyterian, Episcopalian and Unitarian, holding out in solemn, silent gravity their views and systems to your choice.

And the true Divine will certainly be as catholic (universal) as the Divinity himself; he will respect the spirit of piety of the honest authors; will, if circumstances allow, give a hearing to all, and carefully *glean* from all what is sound, leaving the chaff—and what human production is perfectly winnowed?—behind. He will not wrangle about the minor unintelligible points, on which men differ, but gladly join, in friendship, the great host of laborers in the promulgation of those great ideas in which we all agree. In his choice he will act on the maxim of the last of the four students, enumerated in the following passage:—

"There are four qualities to be met with in those who attend to hear the instruction of the sages; viz., those who act as a sponge, a funnel, a strainer, and a sieve: as a sponge, which sucketh all up; as a funnel, which receiveth at one end, and dischargeth at the other: as a strainer, which letteth the wine pass, but retaineth the lees; and as a sieve, which dischargeth the bran, but retaineth the fine flour."—*Ethics of the Fathers, Chap.* 18.

We must positively mention the polite attention paid us by the Librarian, H. H. Moore, Esq., and the other gentlemen in attendance. May the Society flourish and prosper.

The election of the officers of this Association took place on Wednesday last, and resulted in the election of Ira P. Rankin, President; Andrew McKee, Vice President; Jules David, Treasurer; H. D. Oliphant, Recording Secretary; J. M. Shotwell, Corresponding Secretary. Directors, P. Verplanck, Jr., C. H. Raymond, M. D., M. J. Burke, Samuel Hubbard, T. J. Lamb, Geo. Howes, Wm. Arrington, Benj. Hayes, F. J. Lippitt. Whole number of votes, 860.

The election was conducted with great spirit, as another ticket in opposition to the regular one was in the field; the regular ticket was, however, successful, by an average majority of about 200 votes.

Modesty of a Lady Lecturer.

"There is nothing new under the sun," says the Preacher. Among the novelties of our age, we may, with justice, count that of the appearance of women before a mixed audience, not to receive but to give instruction—to lecture in public, or on other less urgent occasions.

However, the following story, apart from the fact of its showing that the cases are not unprecedented in history, teaches our age an excellent lesson in decency and modesty, and may serve as a model to ladies who have to appear before audiences, and particularly as a general hint to parents in cases of public exhibitions.

Among the distempers of the twelfth century, was that of a desire to leave a home and travel in quest of news or adventures abroad. Thousands left as adventurers, tens of thousands as pilgrims, and millions as infatuated crusaders. Such were not the motives of some Rabbis, as the famous traveller, Benjamin, of Tudela, and R. Petachia: they travelled not to do penance, nor to conquer a grave, where (as the report expressly says) nobody was buried; but they, like Joseph, went "to see whether it was well with their brethren;" they, too, undertook long and hazardous travels to visit the scattered sheep of the house of Israel in distant lands, and to see how they fared—and from R. Petachia we learn the following interesting story.

The traveller tells us that he knew the Resh Galutha, (the head of the Captivity*) who had a daughter very learned in the law, the Bible and the Talmud.

She had a great number of disciples, of Bachurim, (young men who would resort from every quarter to some seat of learning,) before whom she read and explained the Talmud publicly.

But in order to avoid the gaze of her hearers, she delivered her lectures from an adjoining room, from behind a latticed window; so that she could be heard and not seen.

"In the modesty of fearful duty,
I read as much as from the rattling tongue
Of saucy and audacious eloquence."
Shakespeare.

The Weekly Gleaner is the name of a new paper published in this city, the first number of which appeared on Friday the 16th inst. It is a handsome quarto sheet, "devoted to Religion, Education, Biblical and Jewish Antiquities, Literature and General News. Julius Eckman, D. D., Editor and Proprietor." We are favorably impressed with the typographical appearance and the choice and interesting original and selected matter of this organ of our fellow-citizens, the Israelites, and think that it cannot fail to prove a welcome visitor to the family circle of both Jew and Gentile. The departments of Eastern Travels and Biblical and Jewish Antiquities are illustrated with tasteful and appropriate wood-cuts. We are informed by the Doctor that it is his intention to improve and add to the interest of the different departments and to make the *Gleaner* eminently worthy of the people it represents.—*Western Standard.*

THE WEEKLY GLEANER.—The second number of the *Weekly Gleaner*, a paper devoted to the interests of our Hebrew population, made its appearance this morning.

We have already taken occasion to speak of the first number in terms of high commendation, and the appearance of the present issue proves that our encomiums were well bestowed. The article on Hebron and the Cave of Machpelah is concluded in this number, as also the one on the Existence of a God. The last topic is treated with the hand of a master. The depth of research, force of logic, and happy facility of expression, which characterize this admirable essay prove conclusively, that the writer is one of the profoundest scholars and thinkers of our age. We do not hesitate to say that Locke or Kant might have envied the luminousness with which the learned author enunciates his premises, and the irresistible force of logic by which he proves their correctness, while it is not too much to affirm, that for terseness of expression and chasteness and elegance of illustration the style in which the whole is conveyed has not been surpassed since the palmiest days of the elder English essayists. The article in question is destined to elicit much comment from the religious press throughout the world, as by it, the question of the existence of a God has been definitively put to rest. We shall take occasion to give the forthcoming numbers of the *Gleaner* a more extended notice.

The weekly Gleaner ist eune neue wochentliche Zeitschrift, die gestern zum ersten Male erschien und fur deren freundliche Ubersendung wir bestens danken. Als den Editor finden wir Hrn. Julius Eckman genannt, der, wenn wir nicht irren, fruher das Rabinat der hiesigen Judische Gemeinde verwaltete. Das Blatt ist religios judischen Interessen gewidmet und wird von der Auswahl dessen, was vor uns liegt zu schliesen, mit Fæhigkeit und Sachkenntniss redigirt. Mit vielem Interesse haben wir in der vor uns liegeeden Nummer den Artikel, "*Evidence of the Existence of God*" gelesen.—Die Mannichfaltigkeit und die ausgezeichnete typographische Ausstatung muss dem Blatte, so weit wir schliesen kœnnen bei der regen Theilnahme, die die judische Bevœlkerung religiœsen Fragen widmet, eine Zukunft sichern. Wir wunschen Hrn. Eckman Gluck zu seinem Unternehmen und freuen uns des neuen Collegen.—*San Francisco Journal, Sonnab, Jan.* 17.

TRANSLATION.

The *Weekly Gleaner* is a new weekly periodical, which made its appearance for the first time, yesterday, and for the reception of which we return our best thanks. As the editor we find named Mr. Julius Eckman, who, if we are not mistaken, formerly occupied the position of Rabbi to the Jewish Congregation of this city. The paper is devoted to the religious interests of the Jews; and to judge from the specimen before us, is conducted with ability and skill. We have perused with much interest in the number before us, the article on "The Evidence of the Existence of God." The variety and the excellent typographical appearance must, we judge from the intense interest which the Jewish population takes in religious questions, secure the paper an existence for the futnre.

We congratulate Mr. Eckman in his undertaking, and rejoice in our new colleague.

THE GLEANER.—We are in receipt of the first number of a new weekly, published at San Francisco, entitled *The Gleaner*. It is a religious and family paper, devoted to the interests of the Jewish population of California. We find its contents very interesting.—*Sonora Herald.*

Parties who do not receive the *Gleaner* regularly, will please send notice to our Office, 110 Sacramento street, No. 2, up stairs, and we will see that they are supplied.

Our friends in the country are requested to communicate all items of interest.

News and Domestic items in our next.

SPECIAL NOTICES.

Notice to Israelites.

☞ OUR FRIENDS OF STOCKTON, through Mr. A. B. BLACKMAN, deeply regretting the late occurrences at the Asylum, over which, however, they had no control, bring to the notice of their co-religionists in the State of California, that should the hand of Heaven, in its inscrutable counsel, ever afflict any of Israel's sons or daughters, so that they should have to take refuge in the Asylum of their City, on notice being given to the Parnass, or to the Secretary of the Synagogue Ra-im Ahoobim, they will be ready to offer every assistance, and pay every attention that may be in their power. ja30-1m

Hebrew Young Men's Literary Association.—The members of this Association are hereby notified that the regular Monthly Meeting will take place on SUNDAY, Feb. 1st, at 2 o'clock, P. M. Punctual attendance is desired.

S. SOLOMONS, President.
A. HOFFMAN, Secretary. ja30

Congregation Sherith Israel.—An Election of a Shameth and Collector will be held on Sunday, February 1st, 1857. Candidates have to apply in writing to the undersigned, where particulars can be obtained till Saturday evening.

By order, B. S. BARUCH, Sec'y.
ja30

Congregation Sherith Israel.

MATZOTH. מצות MATZOTH.

Sealed Tenders (accompanied with Samples) for baking the Matzohs for the coming Pesah, will be received by Mr. Jacob Rich, at the store of Messrs Berwin & Bro., on Battery street near Sacramento street, till February 15th, 1857. By order. B. S. BARUCH, Sec'y.
ja30tf

Ophir Lodge, No. 21, I. O. B. B.

Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.

S. SOLOMONS, President.
M. L. PINCUS, Secretary. ja30

BERNARD, DENNERY & CO.,
Opposite the Eldorado Building,
No. 192 Washington Street,
DEALER IN
CROCKERY, GLASS AND CHINA,
Britannia and Silver Plated Ware.
Ja30-3m

כשר
KOSHER MEAT.
Jefferson Market,
No. 122 R Street.
Between 4th and 5th Streets, SACRAMENTO.

HAS ALWAYS ON HAND A GOOD SUPPLY OF BEEF and other Meats. Also, Smoked Beef Sausages, prepared for

פסה

Orders from the country will be punctually attended to.
Ja30

SHEW'S
DAGUERREAN GALLERY,
113 Montgomery St., over Hoffman's Store.

☞ Either Daguerreotypes or Ambrotypes taken in the highest perfection of the art, in any kind of weather, and at one-half the prices charged by some of the other artists in the city.

Copies of Daguerreotypes, Engravings, or Paintings, executed in a neat manner.

MINIATURES set in Lockets, Pins and Rings for TWO DOLLARS. jan30

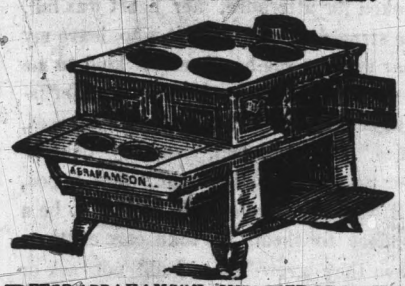
FREDERICK FRANCK & CO.
OFFER FOR SALE
—EX "COLGRAIN," FROM LONDON—

OILMEN'S STORES—Two well-assorted Invoices, consisting of Pie Fruits, Jams, Pickles, Sauces, etc.—Goode & Wyatt's and Rob ri Feart's;
CIDER—Jones' Celebrated Sparkling Champagne Cider;
HOCK WINE—Hockheimer, Leibesfraumilch, Johannisberger, etc.;
STEINWEIN—Growth of 1856;
SPARKLING HOCK and MARELLE WINE;
FIRE BRICKS—12,000 Best White Cowan's;
TURKEY RED TWIST—7 Bales.

Also—Ex Late Arrivals;
CHAMPAGNE—Veuve Clicquot and Boll & Co.'s;
ABSYNTHE AND VERMOUTH—Celebrated mark of A. Leuba;
BURGUNDY WINE, CURACOA, etc;
VINEGAR—English dark or pale;
SHERRY—Mousley's Evans' and Lowndes' brands, in bulk or bottle, in bond or duty paid;
ALE AND PORTER—In bulk or bottle;
BURTON BREWERY CO.'S NO. 3 ALE, and other Goods. jan30

BUSINESS CARDS.

UNION STOVE STORE.



PETER ABRAHAMSON—IMPORTER OF STOVES Metal Roofer and Manufacturer of Tin, Copper and Sheet Iron Ware, 224 DUPONT STREET, corner of Washington, (O'Meara's Building.) San Francisco.

The subscriber, having been established in San Francisco since 1851, feels confident that he can give satisfaction and would solicit a call from his friends and former customers.

Parlor and Cooking Stoves, excellently fitted up, sold at most reasonable prices.

N. B. All kinds of Tin Work and Jobbing of every variety in this line, attended to at short notice. j30

WORMSER BROTHERS,
Importers of and Dealers in
ALL KINDS OF
Wines and Liquors,
S. W. cor. California and Front Streets,
SAN FRANCISCO.

L. & E. WERTHEIMER,
Importers and Dealers in
Cigars and Tobacco,
No. 2 Franklin Building.
CORNER OF SACRAMENTO AND BATTERY STREETS.
SAN FRANCISCO.

J. C. MEUSDORFFER,
MANUFACTURER AND IMPORTER
—OF—
HATS AND CAPS,
WHOLESALE AND RETAIL,
No. 165 Commercial Street.
Below Kearny, SAN FRANCISCO.

Our Stock contains always the latest European and American styles.
Any kind of Hats (both Fur and Silk) made to order.
ja30—3m

כשר
Kosher Meat.

B. ADLER,
Corner of Sacramento and Dupont Streets.

RECOMMENDS HIS EXCELENT ASSORTMENT OF Prime KOSHER MEAT. He has always on hand a good supply of Smoked Meats, Tongues, Sausages, etc.

As also a great quantity of these articles prepared for Pesath.

Orders from the country will be attended to with the greatest punctuality.

The Shochat employed by him is Mr. Isaac Goldsmith.

H. M. LEWIS,
WATCH MAKER
AND
MANUFACTURING JEWELER,
(THE OLDEST ESTABLISHMENT IN CALIFORNIA.)

IMPORTER OF
Fine Watches and Jewelry, Diamonds, &c.

Parties requiring a FINE WATCH or JEWELRY, will do well by calling on me before purchasing elsewhere, as I am selling 30 per cent. cheaper than any other house in California, and all my Goods are WARRANTED.

Just received, several Large Invoices of Jewelry, comprising some of the finest sets in California.

☞ Remember the number, 189 CLAY STREET.

BLUMENTHAL & HIRSCH,
IMPORTERS AND JOBBERS IN
CHINA GLASS, AND EARTHENWARE,
Britannia and Plated Ware,
CUTLERY AND LOOKING GLASSES,
No. 152 Kearny Street,
In F. Argenti's Brick Building, corner of Commercial St.,
—AND—
149 & 151 Clay St., 2 doors below Montgomery.
Martin A. Blumenthal, Adolph Hirsch. } SAN FRANCISCO.

☞ Particular attention paid to packing Goods for the Interior or Coast Trade.

כשר
BOARDING HOUSE.

HERREN, die an einer kraftigen, Koscher Hausmann's kost theilzunehmen wunschen, konnen, unter masigen Bedingungen accommodirt werden, by
MADAME A. MICHAEL.
Washington street, gegenuber Montgomery Block.

POLLACK BROTHERS,
No. 87 California St.,
SAN FRANCISCO,
Importers and Jobbers of
BELTS, BUCKSKIN GLOVES,
GOLD DUST BAGS,
Pistol Holsters, Port-Monnaies, Fancy Goods,
YANKEE NOTIONS, &c. &c.

AGENTS FOR
A. M. POLLAK'S Celebrated Water Proof Fancy Saloon Matches.
(Leopold Pollack, San Francisco.) (Joseph Pollack, New York.)

Sigmund D. Rosenbaum. Elias Schubart.
ROSENBAUM & SCHUBART,
Importers and Wholesale Dealers in
FANCY GOODS,
EMBROIDERIES, RIBBONS, LACES,
TAILORS' AND OTHER TRIMMINGS,
PERFUMERY, YANKEE NOTIONS, ETC.,
No. 114 Sacramento Street,
Corner of Leidesdorff, SAN FRANCISCO.

Particular attention paid to Orders.

L. DINKELSPIEL. U. SIMON.
SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND SILK DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and California Streets, SAN FRANCISCO.

ADELSDORFER BROTHERS
IMPORTERS OF
FANCY GOODS,
CUTLERY, PLAYING CARDS, YANKEE NOTIONS, &c.
No. 2 Custom House Block,
Corner of Sansome and Sacramento streets,
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ADELSDORFER BROTHERS receive regular shipments of FANCY GOODS, from Europe and New York, and Sell at the very Lowest Prices.

ALWAYS ON HAND,
Hosiery, Accordeons, Perfumery, Playing Cards, Looking Glasses, Combs, Brushes, Porte Mouniaes, &c.
Together with a Complete assortment of Yankee Notions.

GODCHAUX BROTHERS,
IMPORTERS AND JOBBERS OF
FANCY AND DOMESTIC
DRY GOODS.
Embroideries, Laces, Trimmings, Ribbons, Cloaks, &c. &c.
No. 81 California St.,
One door from the Corner of Battery,
A. GODCHAUX, J. GODCHAUX, } SAN FRANCISCO.

M. HELLER & BRO.,
IMPORTERS AND JOBBERS OF
STAPLE AND FANCY
STRAW AND MILLINERY GOODS,
BOOTS AND SHOES,
No. 83 California Street,
SAN FRANCISCO.

NOISY CARRIER'S
Book and Stationery Co.,
97 Battery street, 64 & 66 Long wharf,
SAN FRANCISCO, CAL.

Incorporated according to an Act of the Legislature of California, Jan. 1, 1855.

CHAS. P. KIMBALL, PRES.
Chas. P. Kimball, Thomas N. Hibben, G. B. Haywood, } Trustees.
D. E. APPLETON, Secretary.
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DANCING ACADEMY
—OF—
MESDAMES POTIER & M'GREGOR,
PHILHARMONIC HALL,
Stockton street, near Jackson street.
Days of Tuition.
Tuesday, Thursday and Saturday, from 3 to 5 o'clock, P. M. for Children and Ladies, and from 7 to 10 P. M. for Ladies and Gentlemen.

TERMS PER MONTH.
For Ladies and Gentlemen.....$6 00
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☞ Soiree every Saturday Evening. Tickets, $2. Scholars Free.

Private Lectures given at the Hall, or at Mrs. M'Gregor's residence, S W corner of Stockton and Sacramento streets.

Also, Music Lessons on the Piano by Mrs. McMyers.

MRS. E BLOCHMAN,
MILLINER,
No. 332 Stockton St., near Vallejo,
SAN FRANCISCO.

Keeps constantly on hand, and makes to order, BONNETS in every variety, and of the latest style and fashion,
Wholesale and Retail.

....ALSO....
LADIES' DRESS CAPS AND HEAD DRESSES.

H. BRESLAUER & CO.,
Importers and Wholesale Dealers in
FANCY DRY GOODS,
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No. 111 Sacramento Street,
Between Sansome and Montgomery, opposite the Mail Steamship Co's Office, SAN FRANCISCO,
Henry Breslauer, Salomon Cohen, } EMPIRE BLOCK. { Morris Elgutter, A. Morris.
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ST. LOSKY, LEVY & CO.,
IMPORTERS OF THE
Choicest Brands
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Havana Cigars,
And Sole Agents for the sale, in California, of
La Flor de Cabanas, Partagas y Ca Havana.
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FURNISHED ROOMS,
With or without Board, by the Week or Month,
SANSOME STREET, opposite the Bassette House.

MRS. SYLVESTER LEVY, has for five years, by attention and care, succeeded in satisfying her boarders, and will use her best efforts to do so in future.

The Rooms are well Furnished, the Table Excellent, and the Terms Reasonable. ja3

ACADEMY AND GYMNASIUM,

C. BLOHM respectfully informs the Parents of San Francisco, that he has removed his Academy to Stockton street between Vallejo and Broadway.

Instruction given in English, French, German and Spanish, History, Geography, Philosophy, Drawing, Singing, Mathematics, Reading, Writing, &c. &c.

Young Ladies have the opportunity of receiving Instruction in every branch of Embroidery and Needlework

Residence No. 249 Vallejo street, between Stockton and Powell. ja3-3m

ADVERTISEMENTS.

HEBREW SCHOOL.

INVITATION TO PARENTS AND GUARDIANS.

THE School for the Moral and Religious Instruction of our Children, under the superintendence of Dr. ECKMAN, is open for children of both sexes. It is kept at the **Portsmouth House, Plaza,** (entrance Clay st.)

SCHOOL HOURS:
For the Senior Class—SATURDAY and SUNDAY, at 10, A. M.
TUESDAY and THURSDAY, at 4, P. M.
For the Junior Class—SATURDAY and SUNDAY, at 10, A. M.
MONDAY and WEDNESDAY, at 4, P. M.

The School is free to all. Only those who are able are expected to pay a moderate charge, fixed by the committee.

Parents and Guardians are seriously urged not to neglect the duty incumbent upon them, and the opportunity offered.

ELLERY'S
ANTIQUARIAN BOOKSTORE.

ELLERY has just received Thirty Thousand Pages of MUSIC, which he is selling cheap. He has always on hand a great variety of

BOOKS,
(IN ALL LANGUAGES:)
Law, Medical, Agricultural, Mechanical, Theological, Spiritual, Liberal.
BIBLES AND PRAYER BOOKS.
—ALSO—
STANDARD AND MINOR DRAMA, SONG BOOKS, TOY BOOKS, MISCELLANEOUS AND STANDARD BOOKS too numerous to mention.

A lot of ENGRAVINGS for Studies and Designs or Portfolios, Portable Writing Desks, Work Boxes, &c. Novels, Magazines, Stationery, Playing Cards, &c.

Books bought sold or exchanged.

☞ Come everybody and examine, at the ANTIQUARIAN BOOKSTORE, 162 Washington street, above Montgomery street.

N. B. Wholesale and Retail. jan15-3m2p

DR. H. AUSTIN,
SURGEON DENTIST,
175 WASHINGTON STREET,
Next door to the Marble Building, between Montgomery and Kearny sts.

☞ All operations skillfully performed, and at greatly reduced prices.

☞ Advice gratis. ☜

GEORGE SUNDER,
IMPORTER OF
Hats, Caps, Hatters' Stock
Patent Shirts,
GLOVES, CANES, UMBRELLAS,
&c., &c.
NO. 84 BATTERY STREET,
SAN FRANCISCO.

SEGAR AND TOBACCO STORE
—OF—
T. BARWOLD,
Known by the name of
THE HUNGARIAN SEGAR STORE,
KEARNY ST., 157, BETWEEN CLAY AND COMMERCIAL,
(NEAR THE PLAZA,)
Keeps constantly on hand a good assortment of Superior Havana Segars, and all kinds of Tobacco.

JAMES HAYES,
MANUFACTURER AND DEALER IN
Marble Grave Stones, Marble Monuments, Chimney, Table and Counter Tops.
No. 143 CALIFORNIA STREET.

Hebrew Inscriptions executed with precision and neatness. All work done in the best manner, at lowest prices.

HAMBURGER BROTHERS,
IMPORTERS AND DEALERS IN
FANCY & STAPLE DRY GOODS,
Shoes, Bonnets, &c.
No. 93 & 95 CALIFORNIA STREET,
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ADOLPH BRIEGER,
IMPORTER OF
OF EVERY DESCRIPTION,
Blank Books, Stationery & Paper
No. 131 Sansome Street,
Between Washington and Merchant Sts.

JUVENILE.

God is so good that He will hear
Whenever children humbly pray;
He always bends a gracious ear,
To what the youngest child can say.

THE INFANT'S MORNING PRAYER.

"God that to our eyes hath given
Light once more,
Which o'er glowing earth and heaven,
Beauty doth pour;
May Thy spirit still watch o'er us,
No dreadful sins allure us,
Through the day;
And when life's last day is done,
May we calmly, as the sun,
With our guerdon sought and won,
Pass away.

THE INFANT'S EVENING PRAYER.

Lord, I have passed another day,
And come to thank thee for thy care;
Forgive my faults in work or play,
And listen to my evening prayer.
Thy favor gives me daily bread,
And friends who all my wants supply;
And safely now I rest my head,
Preserved and guarded by Thine eye.

THE CHILD'S MORNING PRAYER.

Good God! I thank thee that thou hast taken care of me during the past night, and that I am alive and well this morning. Keep me from evil all this day, and help me to love and serve thee all the days of my life.—Bless me, (my father, mother, brother, sister, etc.) and give me (us) every thing that I (we) need for Body and Soul. Amen.

THE CHILD'S EVENING PRAYER

Good God! thou knowest all things and seest me by night as well as by day. Forgive me every thing that I have done amiss this day, and keep me safe all night. Bless, I pray thee (my) father, mother, brothers, sisters, and friends; do good to them at all times and in all places, and help us always to serve Thee in love. And when I have done Thy will here, may I, by Thy Grace, be fully prepared for the world to come. Amen.

SCHOOL NOTICE.

The School will be held Saturday and Sunday at 10 o'clock, as usual.

KNOWLEDGE.—The wise carry their knowledge, as they do their watches, not for display, but for their own use.

He'll give His angels charge to keep
Your feet in all your ways;
To watch your pillow while you sleep
And guard your happy days.
Ps. xix: 9.

The Angel Guard.

A little girl knelt down to pray,
As she was used to do,—
"God guard my sister every day,
And baby brother too."

God heard in heaven the simple prayer,
And bade an angel fly,
To take the children in his care,
And every want supply.

They saw him not, but he was there,
Their strong and glorious friend,
Still hovering o'er them everywhere,
To succor and defend.

From morn till eve his mighty arm,
Averted every ill;
From eve till morn, a shield from harm,
His wing was o'er them still.

O, blessed be the God of love,
Who hears when children pray,
And sends his angels from above,
To guard them night and day.

Selected.

Happy End of a Good Child.

How beautiful, how lovely in the child is filial affection! a warm attachment of children to their parents, a fondness for their society, a deep devotedness to their comfort and interest! It is a characteristic trait of a good son or daughter; and, generally, in every bad child, no trait of character stands out more prominently than the want of filial affection. It is also one of God's commands, and the first one connected with a promise, viz., —"Honor (that is, love and obey) thy father and mother," &c.

We might write much on this important and highly interesting subject, and might relate several interesting instances that have come under our observation, but shall confine ourselves to one of the most recent cases, as exemplifying in her life and death this "grace of loveliness" in a very marked degree. It was in the case of the girls of our little country village Sabbath-school—whose spirit, but a few weeks since,

"Plumed its wings, and soared away
To mingle with the blaze of day."

Sarah was the youngest child of a large family, about fourteen years of age, a "blooming bud" of much promise to her parents, upon whom their fondest hopes were placed. She was a child of a serious turn of mind; thoughtful—fond of reflecting on the Divine goodness and mercy—as was particularly manifested in several articles written as school compositions. Childish sports and plays had but few attractions for her—an attentive, faithful member of the Sabbath-school. It was frequently remarked by those most intimate with her, that her greatest interest and regard were for her parents; their society, evidently, was the most attractive and interesting; their afflictions and trials were hers; her strongest, liveliest sympathies were ever awake for their good.

She had for several weeks been confined to her bed-chamber by a wasting sickness; with varying yet flattering prospects of her recovery. We had visited her often, and had much conversation with her, particularly about her much-loved Sabbath-school.

As the evening shades of a day spent in much fatiguing labor were gathering around, and the bright and beautiful sun, which had gladdened all nature that day, had sunk to its rest, and we were promising ourselves to follow its example, after a while, and seek "balmy sleep, tired Nature's sweet restorer," we were hastily summoned, by a fond brother, to the room of this young and patient sufferer. We found her sitting in the large arm rocking-chair, in which she had spent many wearisome days, as well as some sleepless nights; her ever attentive mother supporting her head on her bosom. Her cheeks were pale—her pulse fluttering—her breathing painfully hurried—her voice tremulous, but her eyes still retaining their remarkable wonted brightness. She received us as usual with a welcoming smile, and told us that she then felt better; "the poor turn had passed away," but it was too evident that she was failing, and fast approaching the gates of death. We had taken her skeleton hand in ours, again endeavoring to count the pulse, and had sat but a few moments by her side when she requested to be laid on her bed.

We retired to another room, recommending her anxious father to communicate to her our convictions, that she was dying, that "Death had marked her for his own," when we were hastily recalled to her bed-side. Finding the dear child rapidly, as it then seemed, sinking into the icy arms of death, we at once told her that all hopes of her recovery were gone, and that the Lord was about taking her from this world, and from those she loved so dearly here below. As we spake of dying, a cloud passed over her countenance; she looked sad for a few moments, and the tears of disappointment filled her yet bright eyes. Casting on us a look of mingled desire, and seeming disappointment and fear, we asked Sarah, "Do you fear to die, to meet God in judgment? Have you, my child, put off repentance until this hour? Have you not prayed to God, and earnestly sought reconciliation with him?

At this she wiped the fast-falling tears from her once fair, but now pale and wasted cheeks, and with a smile, replied, "No; I do not fear to die. I have not put off until this hour to pray and to seek forgiveness and reconciliation. I feel assured I shall go to heaven when I die."

O, how sweetly those words fell upon our ears; nay, more than that, upon our heart! What then, we thought, could cause that look of sadness?

She explained: "'Twas not the fear of death which made me weep; but," she choked for utterance, her heart was full, the struggle was hard, "it is to leave my dear mother, she has been so kind to me—she has done so much for me." Her father coming into the room at this moment, "Yes," she continued, "and my dear father too; I had only wished and hoped, if it was the Lord's will, to live to be a comfort to them, to take care of them when they grew old. I did not ask or wish to live for any other purpose, for I feel that if I die, my God will take me to himself. But who will take the care that I would have taken of my dear father and mother? They are growing old now. But don't cry, dear father and mother, the Lord knows what is best. He will take better care of you than I could have done, and when you die, we'll meet again in heaven, and part no more."

Again she repeated, "Don't feel sad, dear father;" (her whole anxiety seemed to be for her parents;) "I am happy—your Sarah is happy—I die happy—I see angels coming for me to take me to heaven."

And after embracing again and again father and mother, and brother and sisters, and, finally, a dear young companion, bidding her be a good girl, to love God, and to live for heaven and meet her there, she soon, "ere the gray dawn had streaked the eastern sky," closed her eyes in death, saying yet, as she died, "Father, I die happy—happy—h-a-p-p-y!'

Children, 'twas good to be there. "The chamber where that dear child met her fate, was privileged indeed; quite on the verge of heaven." That fond and afflicted father was melted into tears, while his heart overflowed with gratitude and praise. At hearing his much-loved daughter speak so confidently of getting to heaven, he shouted, "Glory to God! Praise the Lord!" and said, "Never mind, my dear child, your poor father and mother; you are happy; you'll see God, and be a little angel in heaven; and soon we'll meet you there. Yes; glory to God, we'll meet again to part no more."—*Adapted from G. W. H.*

To a Praying Little Girl.

You often say, "Forgive us our sins."—Suppose, again, that you had offended your mother. Your heart would be very heavy; you would have no peace. If at study, you would think of your kind mother's just displeasure; and if at play, you would stop and remember that no sweet smile would meet you when you went home. Would you then expect her to pardon you, if you went to her and said carelessly, "Mother, do forgive me?' No, you could not; but you would go with tears in your eyes, and entreat her to forgive you; you would remind her that she had always been kind to you, and you would promise to do better in future, and you would not be happy until you were sure she was satisfied with you. Now, my child, think of this the next time you kneel down to pray; and ask God for daily bread with as much confidence that he he will hear you, as you have when you ask your mother.